

THE CHRISTIAN CENTURY

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Number 29

Missions and Unity

Charles Clayton Morrison tells of the Dominant Note of the
Edinburgh Conference and the "Kink" Caused
by an Anglican Bishop

Church and Labor

Discussion of Conditions Leading to the Recent Strike in the
Bethlehem Steel Works and the Attitude of
the Church, in Social Survey

Other Articles

"The Second Coming of Christ," David Smith. "Membership in
the Congregation," Austin Hunter. "The Minister's
Task," James M. Artman

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—Although the railway up the Jungfrau in Switzerland is only completed half way up, its 1909 receipts were 567,000 francs.

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 —Lippincott's.

—The *Lancet* says that few who have done some practical work in the pathology of cancer believe that it has analogies with any known form of infective disease.

Decrease in Wine Output.

The output of the wine-producing countries last year is given as 2,047,519,870 gallons; whereas the year before it was 2,563,708,002 gallons. This is a falling off of 516,188,222 gallons, or about 20 per cent. In Italy, which produces almost half the total output, the decrease was almost exactly 20 per cent.

—Mrs. John Curran of St. Louis is the president of the Woman's Missouri Development Association, which is working to have the 12,000,000 untilled acres of rich Missouri land brought under cultivation and to have agriculture taught in the schools.

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Passing Controversies

Nothing is more characteristic of the Christian faith than the changes which take place in its outstanding discussions. For the story of religion is a story of controversy, and our own religion is no exception to the rule.

From the beginning men have fought every rood of the field of doctrine, and their confessions of faith have been the results of bitter warfare. This is the side of religion which is the least pleasing. Yet it is the surest proof of the value of spiritual experience, and of the vitality of faith which enables it to survive, and even to profit by the unlovely antagonisms that have been waged in its name.

No merely human scheme of teaching could have endured the fierce internal struggles through which Christianity has passed. Were this the whole of the matter, religion would long ago have ceased to influence men. But controversy is one of the proofs of the essential value of the religious life, which is willing to endure much of contention only so its best possessions be safeguarded.

Controversy is the inevitable result of the fact that no statement of even the most firmly rooted truth is final. Doctrines are destined to change—all of them. The false, because they cannot survive the testing process of time and investigation; the true, because no final form can ever be given to any truth.

At best, it can only be framed in the fullest phrase which the thought and language of the time can give it. The next generation will state it in different and ampler manner.

This is the reason why no definition of even such fundamental doctrines as the atonement, the person of Christ, inspiration, or the nature of God can ever be more than tentatively set forth.

If they were dead certainties, as some theologians would like to make them, they could easily be labeled, described and put away in their appropriate niches for future examination.

But they are living truths, and like all such things, they are always in process of growth and change in the thought of an actually living and working world.

A doctrine is like the wall of a city. It is an excellent thing for limitation and defense. But it always has the disadvantage of being inadequate. Presently there comes a time when a new wall must be provided for the growing population, or else someone will have to live on the outside.

Nothing is more eloquent of the growing nature of Christianity than the list of the controversies it has outgrown. Today the very names sound quaint, archaic and absurd.

What would an average Christian of today, even one well informed, think if you were to ask him his opinion of Docetism, or Montanism, or the Quartodecimans, or Donatism, or Novatianism, or Sublapsarianism, or the views of Pelagius?

Yet these were all of them living issues in their time, themes of controversy which divided the theologians into hostile camps. Today they have no significance. For all save the antiquarian they are as extinct as the dodo.

Nor must it be supposed that these were only superficial matters. Some of them involved the very foundations of the faith. And not one of the fierce battles waged over even the most obscure points failed to contribute its share to the larger faith of the future.

Each century, each generation, indeed, has engaged in doctrinal wars which have left their effects on the church for years to come.

In the fifth century the great theme of contention was the person of Christ, in the tenth the nature of man, in the sixteenth the character of salvation. These are but examples from a long list that would cover well-nigh every generation of Christian history.

And in nearly all instances the controversy has arisen between the static and dynamic forces in the church; the advocates of the accepted truth, and those who insisted upon a fresh examination of the facts.

In some instances the victory lay with one and in some with the other of the two parties. Sometimes a bold and ill-advised theory was urged, against which the church had to defend itself by argument.

But in other cases, and these a considerable majority, a newer and more vital interpretation of the Christian faith had to contend with the entrenched conservatism of the ecclesiastical or educational institutions of the day.

In the fire of controversy every new phase of truth is tested, and comes to acceptance only when it can render a satisfactory reason for its existence. When the truth of the new view is accepted, controversy ceases.

This does not mean that all have adopted the new teaching, but it means that it has come to sufficient prevalence to make further contention unprofitable. The irreconcilables are left to take care of themselves, and life and death both assist in the process.

Something of this changing order is seen in the decline of controversy over evolution and the higher criticism in our own time. When they were first presented, the one by the students of natural science, the other by the workers in the field of Biblical literature, they aroused a storm of opposition, chiefly because they were at variance with accepted views, and because they were so largely misunderstood.

In the one case, it was urged by the defenders of the current orthodoxy that evolution ruled God out of the universe, and reduced everything to the reign of force. With wider knowledge of the fact, this contention has ceased to have weight, and the doctrine of evolution has not only come to be the fundamental interpretation of the phenomena of nature, but it is seen to be the most convincing proof of the work of God in the order of the universe.

Today the principle of evolution is as habitually accepted in every range of scientific work, from the primary class of the public school to the university, as the law of gravitation, or the Copernican system of astronomy. This does not mean that the last word has been spoken, but it does mean that science will never go back to the static view of the universe.

Similarly the principles of the higher criticism have been so fully vindicated in the realm of biblical study, and have added so incalculably to the assets of the Bible teacher, that the battle over the acceptance of the method and its results has ceased to have significance.

This does not mean that there are not still further facts to be ascertained, nor that there are not those who still valiantly champion the outworn and impossible view of the past. But it does mean that the world of Christian scholarship has given over the contention that was necessary a half generation ago, and is now quietly cultivating the field that has been occupied.

Thus old controversies pass, leaving their results as the solid substance of future teaching. And as inevitably new controversies arise, which involve issue vital to the new time.

Saloniki (Ancient Thessalonica)

Mr. William E. Curtis, the well-known correspondent of the Chicago-Record Herald has been making a tour of the Eastern Mediterranean region of late. In one of his letters, descriptive of Saloniki, the ancient Thessalonica, he says:

From the time of St. Paul's visit to Saloniki he has been identified with the history of the city, and all writers, regardless of their religion, seem to consider this a matter of great importance. Other great men are also associated with its past. Cicero spent several years here while he was in exile, and Aristotle was born nearby. In the walls of what is now the Mosque of St. George—originally a temple and believed to have been built by the Roman Emperor Trajan in imitation of the Pantheon at Rome, the Emperor Theodosius was baptized, and St. Paul is believed to have preached from a marble pulpit which was removed to the museum at Constantinople a few years ago. Saloniki was the terminus of the famous Roman road which ran across the Balkan peninsula from the Adriatic to the Aegean Sea, and was called the Via Egnatia.

There has been added to the Assyrian collections of the British Museum a monument that will prove of the greatest interest to students of Biblical history, according to a recently published paper by Prof. W. St. Chad Boscawen. Of all the non-Hebrew characters in the Old Testament there is none of greater importance than Sennacherib, King of Assyria. His invasion of Palestine in B. C. 702, and his embassy to Hezekiah in the subsequent siege of the city of Jerusalem, are all incidents known to the Biblical reader; and any monument throwing light upon these events and their actors must be of special interest to the Bible student.

There is now exhibited in the Assyrian Room of the British Museum a fine terra-cotta cylinder of Sennacherib, which is certainly one of the finest monuments yet recovered from the grave mounds of the Assyrian capital. The cylinder is eight-sided, and is inscribed with 740 lines of beautiful cuneiform writing. It contains a full account of the principal events of the first four years of the King's reign, and also the record of the two campaigns hitherto not known—that is, war in Cilicia and Asia Minor, including a siege and capture of the city of Tarsus.

The most valuable portion of the inscription is the full account given of the building of Nineveh and its palaces by Sennacherib, who found it a poor and neglected city, not fitted to be the capital of his great empire. In six years he built a splendid palace—that explored by Sir Henry Layard—which, he says, was "the place having no equal, the wonder of the whole earth." He built some eight miles of fortification walls seventy feet thick, in which were fifteen gates, the names of which he gives. He laid out a beautiful park, in which he had a collection of wild animals in a botanical garden in which were strange plants and trees from all parts of his great empire.

In this portion of the inscription there is one very interesting passage. The King says that among the trees planted were "trees that bore wool" and that "they picked this and made garments of it." So this is undoubtedly the earliest known mention of the cotton tree. The account which the King gives of the broad streets, the mighty fortifications and the splendid palaces throws much light upon the description of the wicked city given by the prophet Nahum (ch. ii. and iii.), who lived probably only a short time after Sennacherib. The Hebrew prophet mentions the streets and the broad ways, and the King says, "he made straight the streets and laid out the broad ways." So also Nahum speaks of the wealth of the city: "Take ye spoil of silver and gold, and there is no end of the store and glory." So Sennacherib calls Nineveh the city "full of rich treasure of silver and gold, the storehouse of works of art." The dwelling place of the lions of Nahum (ii:11) is evidently a reference to the royal park laid out by Sennacherib, and all things seem to show by this inscription that the Hebrew writer knew the Assyrian capital well. His terrible denunciations of the well-favored harlot, "the mistress of witchcraft," is commonly applied to Istani, of whom we are told in scripture Nineveh "was the beloved city." The historical portion of the inscription opens with an account of the defeat of Merodach-Baladan, King of Babylonia, who a few years previously had sent an embassy to Hezekiah. Sennacherib defeated the Babylonians and their Elamite allies at Kish, a little south of Babylon. Merodach-Baladan fled to the marshes on the shores of the Persian Gulf, and Babylon was taken and sacked.

A full account is given of the war in Palestine, of the capture of Zidon, Askalon and Ekron, and the siege of Jerusalem. There is no reference to the catastrophe which destroyed the Assyrian army, but the abrupt termination of the campaign, and the sudden return of Sennacherib to Nineveh, indicate a change of policy. The abrupt ending agrees with Isaiah (xxxvii. 37). Sennacherib, King of Assyria, departed and went and returned and dwelt at Nineveh. Here the tribute and embassy of Hezekiah followed him. The passage in the Taylor cylinder is so well written that I may translate and quote

the passage:

Thirty talents of gold, 600 talents of silver, precious stones, anti-mony, etc., couches of ivory, portable thrones of elephant skin, woods of various kinds, the rich treasures, and his daughters and the women of the palace, male and female musicians (these) to the midst of Nineveh, the city of my lordship, after me he caused to be brought. To give gifts and tribute and render service he sent his envoy.

This passage is not new, but it is additional evidence of the accuracy of the Biblical account.

Christian Hearing

The sins of hearing are very great. We sin against our own souls, against our neighbor, and against God. We deprive ourselves of knowledge of which we stand in daily need. We wrong our neighbor by attributing to him sentiments which he loathes. We shut God out of our lives because we do not listen to what he is saying to us through all the channels of his revelation.

Hearing is a process that requires effort. The lazy man cannot be a good listener. Words vary in meaning. Back of every utterance is the character of the one who speaks and we cannot know his words until we know him. Men whose experiences are very much like our own can be understood by us easily. But we often make the mistake of thinking that because the material surroundings of a man are like ours, his experiences are necessarily like ours. The prophet is without honor in his own country because his associates believe they have exhausted the meaning of the facts and events with which he is familiar. When he declines to be guided by the eddies of history and points out the main current, he is called a fanatic and a disturber of the peace.

Controversy increases the difficulties of hearing. The facts and interpretations of the theological or political pugilist should be carefully scrutinized before they are accepted. He may not consciously misrepresent his opponents. He may be at peace with his conscience and feel that he is upholding the truth of God. His conscientiousness does not make him a safe guide. He has no sympathy for the men he attacks and therefore he misinterprets what they say and do. When neighbors quarrel and make statements about one another that are not true, it does not follow that they are deliberately lying. When a man is mad he cannot see straight and therefore he cannot tell the truth. We must not call him a liar neither have we a right to believe what he says about the other man.

The Bible is made to teach whatever is agreeable to the prejudices of its readers. "Let the Bible speak for itself" sounds well, but few of us are willing to live up to the exhortation. We read it as if the characters were men of our generation and spoke the English language. The imaginative portions of the Bible are sometimes read as if they were intended to be understood without the help of emotion. We use in our temperance lessons, passages that have no bearing upon the subject. We quote a verse and apply it without the qualification it has in its setting and we abuse the man who tries to set us right and accuse him of rejecting the Scripture. We bring the words of Jesus down to the level of our experience instead of trying to live up to the level of Jesus. If we would let the Bible speak for itself, we must study in order to understand the situations which it was written to meet and we must so act that we can appreciate the enthusiasm and the devotion of the world's spiritual heroes.

The world is plagued with men and women who think they are reformers when in fact they are busy-bodies. To such we may apply the caution of James: "Be swift to hear, slow to wrath." The wrath of empty headed meddlers does not disturb evil-doers. The real reformer knows what is wrong with society and he has some definite thing to do for the improvement of conditions. He has too much sense to look for the golden age to come in through the adoption of any scheme he has to propose. He has listened long enough to know that progress is due to those who can see how to direct forces they find operative among men and who do not promise to cure every evil. The meddler is looking for an occupation. He has neither seriousness nor courage for a man's work. He never learns anything. In middle life and old age he thinks he is a pessimist and to show that he is, he is willing to get money by any sort of dishonesty.

The itching ear is trained to catch pleasant sounds. The quality of the pleasure is never considered. It does not bother persons with itching ears that their pleasures rob others of innocence and health and happiness. The soothing voice may be that of outgrown dogma or of some new fangled religion. It may be the voice of atheism. It does not matter what is back of it; the one requirement is that it be not a call to duty but to pleasure. Earnestness is foolishness and sacrifice betrays a disordered mind. The preacher of righteousness never tickles the itching ear. He boxes it. If he can break the drum membrane, he will do the owner a service.

Midweek Service, July 27. Matt. 3:14-17; Jas. 1:19; II Tim. 4:3

Social Survey

BY HARRY F. BURNS.

Conditions in Bethlehem Steel Works

The deplorable conditions of the men employed in the Bethlehem Steel Works, are presented in a long report just issued by the Social Service Commission of the Federal Council of Churches of Christ in America. This report is made by a special committee appointed by the social service commission, consisting of Rev. Charles Stelzle, Dr. Josiah Strong, and Paul U. Kellogg, who investigated in person the conditions in South Bethlehem. The committee reports that just before the strike, 4,725 men, or 51 per cent of all the employees, worked twelve hours a day; 220 workmen had a twelve-hour day except Saturday when they worked ten or eleven hours; 4,203 employees had a work day of ten and a half to eleven hours in length, generally with a half day off on Saturday. The evils of these long hours were intensified by the existence in many departments of a seven-day week. The situation with regard to Sunday work in Bethlehem is worse than in the Pittsburgh steel mills as found by the Pittsburgh Survey. The committee asserts that while it is claimed by the management that Sunday and overtime work is optional with the men, in reality they are often compelled by their bosses to work on Sunday against their protest, and upon pain of discharge. It was a case of this kind which precipitated the strike. Regarding wages, the committee reports that 61 per cent of the 9,184 men employed earned less than eighteen cents an hour or \$2.16 for a twelve-hour day; and 31 per cent earned less than fourteen cents an hour, or less than \$1.68 cents for a twelve-hour day. Such a wage the committee declares, leaves no option but the boarding boss method of living with many men in a room. Where a man has a family they must keep boarders, or the woman must also become a bread winner.

Criticisms of the Church

It was declared by the labor organizers that during the strike the churches—Protestant as well as Catholic—gave no aid to the men who were fighting for a great moral issue, and the labor organizers insisted that "the company has taken money out of the pay envelopes of the laboring men without their consent to pay the same over to the clergy, and that there is a standing offer to all the ministers of Bethlehem, to have the church dues collected through the company's office." The committee held conferences with the Protestant ministers of Bethlehem, in which it was clearly brought out that the ministers as a body had frequently appeared before the officials of the corporations, requesting that all unnecessary Sunday work be abolished, and that public meetings had been arranged by the clergy to protest against Sunday labor. It was also shown that not any of the Protestant ministers had accepted the company's offer to collect church dues. But of the strikers' criticism that the ministers had practically championed the cause of the corporations, the committee says there seems to be some justification, for the clergymen in a published statement administered a sharp rebuke to the strikers for "using any means whether foul or fair to embarrass and cripple the steel company" and put to the strikers the question: "Is it reasonable to expect that by attacking your employer openly and in secret and by trying to destroy his property, and his business, you can best persuade him to deal generously and magnanimously with you?" But there is, the committee declares, no corresponding censure of the corporation officials, for compelling unnecessary Sunday work through a period of years, and the continuance of such wrongs as were shown to exist. The commission says there is not a word in the ministers' statement to bring this truth home to the conscience of the officials. The committee further declares that "nothing would be more exasperating to the workingman than to assume that he desires to persuade his employer to deal generously and magnanimously with him." What he desires and demands is not generosity and magnanimity at the hands of his employer, but simply justice.

Remedies Suggested

The questions raised by the Bethlehem strike, lead the committee to make a number of practical recommendations. It declares that, "a twelve-hour day and a seven-day week are alike a disgrace to civilization; that there is a way of avoiding each, but they will not be avoidable until society requires the backward members of the

community to conform to the standards recognized by the decent men." It recommends that there should be laws requiring three shifts in all industries operating twenty-four hours a day, and that there should be laws requiring one day of rest in seven for all workmen in seven-day industries. This requirement should first of all be enforced by the United States government in its contracts for armor-plate, war vessels, construction work and the like. The committee also recommends that church conferences set apart a day for the discussion of industrial conditions and the relation of the churches to them; and that "the churches of America be urged to initiate a movement comparable with the old Sunday Observance movement which resulted in the placing of Sunday laws on the statute books of most states." It suggests that the churches inaugurate a movement to place in the hands of some appropriate body the determination of when industrial operations are necessarily continuous and must necessarily be performed on Sunday. At present this decision rests with managers who are pressed for haste by purchasers, for output by their directors and for profits by stockholders. Finally the committee urges that, "it is essential that there be some method whereby employees may approach their employers with their grievances without prejudice against those selected to represent them. The committee would raise the question of the right of all workers to organize in such a manner as may seem best to them, providing they keep within the limits of the law, and we recommend that employers of labor recognize such organizations when they speak in behalf of their members." One can but welcome this tendency of the modern church to speak with the assurance of careful investigation on these great moral issues of our day.

Chicago's Milk Supply

The milk commission, recently appointed by Mayor Busse, at the instigation of the Health Department, have just made a preliminary report to the city council. The committee has been busy gathering data, and to show the magnitude of the work undertaken reports, that the milk supply of Chicago averages 240,000 gallons per day, is produced by 120,000 cows on 12,000 farms, in four states, and 120 cars are required daily for its transportation, and the work of 5,000 distributors. The committee feels that it has only begun its work, and at its own suggestion has been constituted a permanent commission. The committee has proceeded far enough, however, to feel warranted in making the following statement which is not at all reassuring to the 2,500,000 milk users of Chicago: "We have definitely agreed, however, in the opinion that the milk supply of the city of Chicago, as shown by its bacteriological count, is probably the dirtiest of any large city in the United States, but that this is in no sense the fault of the city's health department. On the contrary, that department has already secured great improvement in the character of the milk supply and is doing rather more than could be fairly expected of its under-manned, under-paid, and utterly inadequately supported organization." The committee recommends that it be continued, and that a completely new set of ordinances relating to the subject be drafted, that for the present there be a rigid enforcement of existing ordinances with a material increase in the number of inspectors, and that the council pass an ordinance absolutely forbidding the marketing of any milk at a temperature of above 50 degrees Fahrenheit. There can be little doubt but that the question of a pure milk supply as now being worked out by Chicago's Health Department sustains the most vital relation to the health of the entire population. No price is too great to pay for its solution.

Roosevelt and the Prize-Fight

In the Outlook of July 16 Ex-president Roosevelt makes an unqualified statement of his disapproval of the prize-fight. This statement is the more significant because Mr. Roosevelt, in the article referred to, confesses his interest in boxing as a form of athletics developing courage, endurance, and self-control. The Colonel even confesses to have, in his younger days, engaged in a few public exhibitions of the sport. But the prize-fight by professional boxers, and for purses, he utterly condemns as unworthy of our civilization and declares his hope that the recent "disgraceful affair at Reno" will be the very last time the state will allow such a debauch within her borders. His words are: "I sincerely trust that public sentiment will be so aroused, and will make itself felt so effectively, as to guarantee that this is the last prize-fight to take place in the United States; and it would be an admirable thing if some method could be devised to stop the exhibition of the moving pictures taken thereof."

Missions and Unity

Christendom in Missionary Council Deplores Sectarian Divisions

BY CHARLES CLAYTON MORRISON

The World Missionary Conference in session at Edinburgh yesterday drew a line from which a new epoch in the movement for the reunion of Christendom will be dated. If any lonely pleader for the restoration of the lost unity of the church has grown discouraged at the magnitude of the task and the inertia of Christ's people, let him take heart. More than the seven thousand with which God comforted Elijah are on his side. Signs more certain than the ambiguous auguries with which our fainting souls have been sustained for many years are now pointing to the inevitable overthrow of sectarianism and the realization of the true catholic Church of Christ.

Revealed Two Things.

The Edinburgh Conference has revealed two things, both fundamental. One is that Christendom is in dead earnest in evangelizing the world for Jesus Christ. The other is that no force is competent to successfully prosecute the missionary enterprise save a united church.

The great text of the conference, the quoting of which has grown in frequency with the passing of the days, is "that they all may be one, that the world may believe."

As I indicated in my last letter, the union sentiment has been disclosing itself every day in the conference. But the whole of yesterday was given to a consideration of this aspect of the missionary problem. It was a day long to be remembered by the disciples present.

A Radical Report.

To begin with, the delegates had in their hands the report of the Commission on Unity and Co-operation which, when the variety of opinion represented by the conference is considered, was a document of remarkably radical character. The various methods of unity were discussed—joint action, comity and federation—on the basis of a wide questionnaire among more than one hundred missionaries. Not for a moment would this commission, whose chairman was Sir Andrew Fraser, late Lieut. Governor of Bengal, allow that these aspects of unity satisfied the demands of the situation. Something higher than any of them is necessary.

In the conclusion of its report the commission suggests that no schemes of unity will work until there has been a radical change in the moral attitude of the church. The problem of unity is essentially a moral one, not a mechanical one.

Dr. E. W. Kilbren told how nine denominations working in Western China had successfully carried out a plan for delimiting a territory with a population of over ninety million. The societies work together in twelve different ways which he specified, one of which was the free interchange of members. When this item was named it brought resounding applause which was redoubled when the speaker declared that their common goal lay beyond this sort of co-operation, good as it was, and consisted in the definite establishment of "one Christian Church for Western China."

Picturesque and Pointed.

After this came one of the most admirable shorter speeches of the conference. Rev. Cheng Ching-Yi, of Shanghai, was the speaker. In occidental dress, his countenance and physique were strikingly more Western than the average Chinese. And not even the American speakers, who were everywhere

praised for their faculty of plunging at once into the subject, were more forceful, and lucid than he.

The Plea of the Orient

Other missionaries spoke, declaring that the Orient had no interest in the creedal discussions that lie at the basis of the Western sectarian order of things, and begging the church to send the Gospel only and leave the native church to work out its own formulas of faith and its own type of organization. There was evident practical unanimity among the missionaries and native Christians in the conference in the vital importance of propagating only a unitary Christianity in the mission fields.

Toward the end of the morning session a "kink" was temporarily put in the proceedings by the Anglican constituency of the conference. The Church of England had been most conspicuous from the opening session when the Archbishop of Canterbury delivered an almost prophetic speech. It was an open secret among the delegates that the Anglicans had come into the conference only on condition that a consideration of missions in Roman Catholic countries was not to be a part of the program. As a consequence of this delimitation of the scope of the discussions the South American republics, Mexico, Spain and, for the most part, the Philippine Islands, were not brought into the purview of the conference at all. The Anglican communion, especially the High Church wing, is most sensitive to its attitude toward Rome with whom many of its leaders have more in common than with protestant evangelicals.

Had Got on His Nerves.

It was no surprise, then, when the Bishop of Southwark arose to speak. The frankness and abandon with which the subject was being treated by the missionaries and the mission converts was evidently wearing on this High Churchman's nerves. They were making altogether too simple a problem of it. They seemed intent on brushing to one side the things that separate and standing together upon the big common things in which they were agreed. Something must be said to complicate the problem. Standing within the protestant evangelical bodies represented there, nothing could be found to inhibit the flow of union sentiment. So the Bishop went beyond the conference and, dragging in the Church of Rome as if by the heels, argued that we could not call anything by the name of unity that left Rome out, and that we could not get anywhere by using such words as "oecumenical" when we remembered that we were not dealing with that section of Christendom which had at that moment, he was told on high authority, considerably more members in the non-Christian parts of the world than all of us there put together.

A Time of Tension.

There was an ominous hush resting upon the house, and a tremulous fear lest the bishop's words were going to break the spell of harmony in which all had rejoiced up to this moment. Two delegates called out "Question," and the speaker made a long pause. Continuing, he said that they were there to give and take respect for each other's opinions.

It was a relief when this speech was done. Reading it today, it does not seem other than a true statement of the ultimate problem of unity. But it was altogether irrelevant to the work of this conference. The implication

that the many sects of evangelicals can do nothing at all until they can propose a scheme of unity large and final enough to include Rome also is false and it took some time for the delegates to catch their breath. In the interval Bishop Brent of the Philippines spoke in much the same manner as had the Bishop of Southwark and he was followed by Bishop Montgomery, high priest of the Society for the Propagation of the Gospel, the High Anglican missionary agency. He wanted it to be understood that he was an Anglican first and a Protestant in parts.

Later in the day the Bishop of Durham (Dr. H. C. C. Moule, well known to all evangelical Christians in our own country) helped the conference to recover its dominating point of view in a speech arguing that no church should claim precedence in this enterprise, "since this conference has seen the smile and shower of the divine blessing descending equally on churches, whose politics were widely different."

Laymen's Views.

Two significant speeches were those of representatives of the Laymen's Missionary Movement in the United States and Canada. Mr. Rowe (Toronto) and Dr. Stackhouse (Ontario). The laymen, declared these delegates, are not going to provide means for missions that are inefficient because they are sectional and disunited when the work might be much more efficiently and economically done if they worked together.

The outcome of the discussion was the appointment of a "Continuation Committee," whose business should be to carry on the work of this conference especially in enlisting all the missionary agencies of Christendom in a co-operative plan of work. What this will mean for the unity of the church at home and in non-Christian lands time will reveal. That it is a step of immense moment both for missionary effectiveness and, in its reflex influence, for Christian unity, is at once apparent.

A Masterly Address.

If to any mind the day's sessions had been a mixture of darkness and hope with respect to the unity of the people of God, the evening session was one to dispel the darkness. The two speakers were Mr. George Sherwood Eddy of India, and Professor James Denney of Glasgow. Mr. Eddy told the story of the marvelous progress toward unity in Southern India and pleaded for the church at home to put nothing in the way of the further progress of that movement. Professor Denney spoke with exceptional lucidity. His manner was strictly conversational, but fascinating. Professor Denney directed attention to the condition of the home church, and said he believed its duty was to recover consciousness of its own end and function. Something similar to what he said of his own church, the United Free Church, he believed was true of every church in Christendom. The United Free Church had about 1700 congregations, and during the last few years the average increase of membership had been about 850. Every second congregation had added one, and every other congregation had added none. The number of candidates for the ministry was much smaller than it was a good many years ago. It was hardly sufficient to keep up the staff at home, to say nothing of sparing men for abroad. It would be an excess of charity to say that the decrease in numbers had been compensated for by an improvement in quality. The truth was that

for large numbers of people at home the church existed as an institution, but to a large extent it had ceased to exist as something that offered them an effective career.

Men Not Coming Forward.

Men were not coming forward as ministers and missionaries, he continued, because they were not coming forward into membership of the Christian church at all. It was no use calling for reinforcements at the front, when recruiting had stopped at home—(hear, hear)—and to a large extent, in the meantime, that was the situation with which they were confronted. Something must happen to the church at home if it was going even to look at the work that had been put before it by that conference. It must get a deeper sense that God had given them something wonderful and incomparable in his Son. A great part of the weakness of the church rose out of a diffusion in it of a kind of Christian secularism; and another thing was that the question of other religions and their relations to the Christian religion was so difficult a question intellectually, that many people made excuses for refusing to interpose in so complicated a situation, and said they would leave it to Providence. They said they would not assert anything that was intolerant or exclusive in their own faith, and that they

would take their chance and sink or swim with mankind. That feeling had tainted deeply the common mind of Christendom, and even the mind of the church itself. They needed preaching directed against these things in the home church, preaching that would make everybody feel that the difference between the Christian and the non-Christian attitude to Jesus was not a difference of more or less, or better or worse, but a difference of life or death.

The Basis of Unity.

The Christian church must recognize that their first duty was to unite. The churches could not even contemplate the work to be done as long as they stood apart. The united church was not to be attained by human efforts. The church could only be one in this, that all its members represented the same attitude to the soul of Christ. He believed that the only element in which the united church would ever be realized was the pure, unmingled element of loyalty to the Lord Jesus Christ. The basis of unity was not to be found in any number of theological propositions or in any kind of ecclesiastical constitution. Unity would be found nowhere but in the common loyalty of sinful men who called Jesus, Savior and Lord.

Supplementary Report

Great Problems Discussed

The Question of Nationality.

A question which aroused an unusual degree of interest in the conference was that of nationality. The Japanese Bishop Honda (Kyoto), declared that in the idea of nationality were involved the ideas of independence and personal responsibility. The missionary work that did not recognize the national spirit and the spirit of independence would make weak-hearted and weak-handed Christians. There were four churches in Japan that were practically independent and self-governing—the Presbyterian, the Episcopalian, the Congregational and the Methodist. All the missionaries sent from the mother churches in America were full members of the Japanese Conferences and were directly responsible to them. They received their stipends from the Conferences and had exactly the same status as the Japanese clergy. The leader of Korean native Christianity, Hon. T. H. Yun, admitting the delicacy of discussing the "foreign money," said it might be a good business principle that those who found the money should employ the agents, but it was a greater Christian principle to trust the churches with the responsibility. Rev. J. R. Chitamber (Reid Christian College, Lucknow) urged the value of well-trained native evangelists directly responsible to their own churches.

Harada's Views.

Dr. Harada, principal of the Doshisha, the native Christian College of Japan, asked were the Confessions of Faith formulated for and adopted by the western churches suitable and sufficient for the churches of the East? The fundamental principle that should ever be kept in view was that Christianity was life—the life of God in men; nothing other could be accepted as real Christianity. The life could not be translated into another life except through life, and where the life was the organization and the system of doctrine would follow; but all the organizations and the systems of doctrine were not powerful enough to produce the life. He thought they wanted faith in God, but they wanted faith also in man, in man as the living temple of God. Their systems were not necessarily a perfect and final type of Christianity, and before they could have a Confession of Faith

that accorded with the national character they must get the real expression of their national spiritual experience.

Bishop Gore Alarmed.

Dr. Harada's speech had a somewhat alarming effect on Bishop Gore, who was one of the chief attractions of the conference. He desired, he said, on rising to reply to the address, to recall the conference to a consideration which they appeared to be leaving out of sight—the consideration that the more true it was that they as Westerns should be doing all they possibly could to foster the independence and indigenous character of the church in Eastern and African countries—and nobody felt this to be a privilege and a duty more than himself—the more important it was that they should be bearing constantly in mind what were those conditions which belonged not to India, or Japan, or China, or England, but to the church everywhere. He meant that if they were, as foreign missionaries, to hand over Christianity to the church of China and Japan and India with a character, then they must have done more than at the present moment they seemed inclined to do, to contribute to the definition of what the church was, the definition of its essential or really catholic features. He noticed the extreme rapidity and facility with which the church became indigenous in ancient times, but the conditions were by no means the same to-day.

What the Church Stood for.

What the church stood for was more or less markedly definite—its Creed, its constitution, its Bible, its sacraments. Those were points on which the mind of the church fastened itself. Everywhere, in the East and West, and at the time of the Reformation, there was an instinct that the church was able to assume what its essential principles were. During the last fifty years there had been an extraordinary and almost unprecedented breaking down of what they might call denominational standards. It was quite true that they should not attempt to denominationalize young churches, but at the same time they must be taking their part clearly in saying what constituted the church.

A Church of China.

Rev. W. Nelson Britton of the London Missionary Society, Shanghai, China, took the ground that the independence of the church in China must be fully and frankly recognized, and its consequences be accepted without reserve. Unfortunately, there was an idea that the missionary societies stood athwart the line of nationalist progress, and there had already been a good deal of withdrawal because of the idea that the Foreign Missions of the Western churches in China were opposed to the ideals of the Nationalists. A movement was being talked of originating with the Christian students at Tokyo of starting a Christian church of China that would carry on its work entirely apart from the foreign missionary churches. They did not want to see a Far Eastern church cutting itself off entirely from the Catholic church of the Christian world. He hoped one of the first results of that conference would be such a definite change in attitude and in practice in regard to missionary enterprise in China as would convince the Chinese of the validity of their intention to help forward and to recognize an indigenous Christian church. They were always imposing Western conditions when they invited their Oriental brethren to come in. Their denominationalism was a hindrance. It was not their business to denominationalize the churches they were endeavoring to build.

A Chinese on a Chinese Church.

Rev. Cheng Ching-yi (L. M. S., Shanghai) said that unity occupied the chief place in the hearts of the Chinese. They hoped to see in the near future a united Chinese Christian church that would annihilate all denominational distinctions. He asked Christians everywhere to try and look at this question from the Chinese point of view. Speaking generally, denominationalism had never interested the Chinese mind. They found no advantages in it, and sometimes they had suffered from it. They would have to unite if they were to build up a Chinese church. Such difficulties as were likely to be experienced would be largely due to Western ideas and not to their own. China, with all her imperfections, was a country that loved unity in the national and the family life. They held that the church of Christ was universal, overlapping the boundaries alike of denominations and nationalities. Whether a United Church of China would remain united forever was a question to which he could only answer, "I don't know"; what they had to deal with was their duty to-day, and the unknown future would settle its own affairs. He hoped the Continuation Committee which was to be proposed would consult the Chinese pastors and Christian workers before making any recommendations for co-operation in China. It was not, he declared in conclusion, amid a long-continued round of cheering, their particular churches for which they were working, but the establishment of the church of Christ in China.

A Bishop Throws Cold Water.

The discussion of unity ran largely one way. But the Bishop of Southwark asked whether they were united. Before answering the question he said he must distinguish. He was talking to persons of whom at one end was the Pope and at the other the Plymouth Brother. He said he, as an Anglican, had with that Pope and that Plymouth Brother union and disunion. He remembered the time when they all felt that the fact of their disunion was such, and had so religiously to be maintained, that they could not come to any practical union at all.

The Second Coming of Christ

BY REV. DAVID SMITH

(Professor David Smith of the Free Church College in Londonderry, Ireland, is one of the foremost scholars of the time. His book, "The Days of His Flesh," has attracted wide attention as a stimulating treatment of the life of Christ. In an English journal he writes in answer to an inquiry regarding the second coming of Christ. The question and answer follow.)

"The Rev. — of — has been holding a mission in this town, and he has given a number of addresses on the Second Coming of Christ. He believes in two Resurrections, two Judgments, and a literal, personal, visible reign of Christ with His saints on earth for a thousand years. Those who are faithful will be rewarded by getting positions of power and authority under Christ as Chief Sovereign, and he and they will go to and fro on the earth and up and down on it without the ordinary means of traveling. Several people with whom I have talked on the subject seem to think the doctrine is not worthy of serious consideration, being only the dream of a fanatic; while others ask, What have you to say of the 300 passages of Scripture which speak of the second coming, and especially to Rev. 20." This millenarianism, which had a considerable vogue in pietistic circles a generation ago, but which, I thought had now gone the coming, and especially to Rev. 20."

This millenarianism, which had considerable vogue in pietistic circles a generation ago, but which, I thought had now gone the Scriptures of the Old and New Testaments. It is a stupid and prosaic perversion of Jewish apocalyptic. There was a quaint and charming Rabbinical fancy, which persisted among the primitive Christians, that the course of history would correspond to the process of creation. You find it, e. g., in the Epistle of Barnabas (15) where, according to Psalm 40:4 (cf. 2 Pet. 3:8), "a day" is taken to signify a thousand years. History will run a toilsome course of six thousand years, corresponding to the six of creative activity; and then, corresponding to the seventh day, when "God rested from his labors," there will be a thousand years of peace—the millennium. The idea occurs also at the close of St. Augustine's splendid dream of the city of God: "The first age as the first day is from Adam to the flood; the second from that to Abraham. From this, as the Evangelist Matthew determines, three ages follow to the Advent of Christ: from Abraham to David one, the second from that to the carrying away to Babylon, the third from that to the Christ-birth in the flesh—in all, five. The sixth is now in progress, not to be measured by any number of generations according to the saying: 'It is not for you to know the times which the Father hath put in his own power.' After this, as on the seventh day, God will rest." The idea appears with the luxuriant detail of oriental imagery in Rev. 20. Of course it is poetry, and it is pitiful to see how it fares in clumsy hands. There is, indeed, much in the Book of Revelation which is plain; but most of its oracles are cryptograms to which the key is now lost, and it were well to heed its warning against perverting them by reckless interpretation (22:18-19). It is very instructive that Calvin, that prince of commentators, expounded all the sacred writings save this. "I have met with some," says Richard Baxter, "so confident of their right understanding the Revelation (which Calvin durst not expound, and professed he understood it not), that they have framed part granting leave to publish: the Pope desired

of their confessions or articles of faith out of it." The interpretation of the book is a task either for a poet like Christina Rossetti or for a scholar especially versed in Jewish and Christian apocalyptic. Prophecy-mongering is an unwholesome farrago of charlatanry, ignorance, and vanity, and I had a letter from Rome to Dr. Chalmers about Irving on the Prophecies, Erskine of Linlathen wrote in 1827: "There is a Romish priest here, who, in the reign of the last Pope, wrote a book on the Prophecies, in which the year 1830 is fixed as the termination of all the wrath; he carried his MS. to the regular licenser, who showed it to the Pope before that license should be given him to publish

it in the year 1831." Brave old Thomas Cooper spoke the blunt truth when he said: "I think Christ would have snubbed some of these 'second coming' people if he had lived in our day. I mean the people who will have their favorite belief for breakfast, dinner and supper, and who say no minister preaches the gospel unless he proclaims the 'second coming' in every sermon." It is, to my mind, a demonstration of the divine origin of Christianity that it has survived the absurdities which have been promulgated in its name. It is a blessed promise that our Lord will one day appear in his glory and put an end to sin and sorrow; but he has told us neither the time nor the manner of his appearing, and the surest way of hastening it is that we should go on bravely and lovingly doing our appointed tasks and making the world about us a little liker heaven.

Membership in the Congregation

BY AUSTIN HUNTER

TO THE CHRISTIAN CENTURY: In a recent issue of the Christian Century appeared quite an extensive article by Edward Scribner Ames explaining and setting forth the reasons for the practice of "Membership in the Congregation" plan. As Dr. Ames has practiced this plan more extensively perhaps than any other one among us and has been hearty in its advocacy for some time, it may be safe to assume that his statement of the situation covers the arguments worth while from that point of view. I have read and reread them carefully and to me they are very unsatisfying. The program set forth does not seem to me worth while. Now I am not fond of newspaper controversy. I think we have had too much of it. But I wish to present some reasons why I demur to the plan of "membership in the congregation."

First of all it appeals to me as a useless plan. It is laying undue emphasis upon formality, the very thing Dr. Ames article protests against. With the exception of placing men on the official board, the results mentioned in the article are more or less attained by every congregation. That is to say, each flourishing church has several regular attendants and regular contributors and people who give their influence to the strengthening of the church who are not members. They serve practically every function mentioned by those who are formally "members of the congregation." Then why so zealous about this formal membership? Indeed we have even the immersed who often are informal members of the congregation, people who worship with us and who do what they can to help the work without formally entering into the fellowship of the church. If the religion of Jesus is "inner and free" and there "are no conditions of membership in his company except the will to do his will" and this will is not expressed in any external legalistic or formal way, then why be particular about formal membership in the congregation? Why is not informal membership sufficient?

Again, this plan makes church membership largely meaningless. It does not stand for anything really definite. Here is the combination: "There are some (members of the congregation) who have never been members of any church." That is to say they have never made any profession of Christian faith. Yet they do not "feel themselves placed in any inferior position" and "no one in the seven years of this practice has ever assumed that the difference between two kinds of membership was of any significance except to those who had a subjective feeling about it." There it is, not necessarily any

profession of belief and no real recognized difference in membership. It looks as if there was no real basis of membership at all and it reduces it to a meaningless affair. In trying to get back to Jesus and away from everything external it might be well to remember that even Jesus himself said that certain ones who refused obedience to an external rite had "rejected the counsel of God." Much is said concerning Christian fruits and some elements of Christian character found in the unimmersed and there could also be added the unbelieving as well. As a matter of fact the Christian heaven has been working so long in human society that every moral life has been influenced more or less by the Christian ideal and Christian principles. Even the man who is a pronounced infidel has been reared in a Christian environment surrounded by Christian influences so that the moral course of his life has been shaped by the teachings of Jesus even though his lips may deny this source. Are we therefore on the grounds that his life bears fruits to say he is entitled to any kind of membership notwithstanding what may be his attitude toward Jesus and his revelation? Are we to be so zealous for union that we are to eliminate any real basis for membership except that a person's life is more or less influenced by the Christian ideal?

It is evident that this program is far from final. It is merely a makeshift. The obvious intention is to receive the unimmersed without offending those who have an immersionist conscience. As a plan it can only be temporary and must finally issue in one membership in which there is no distinction between immersed and unimmersed or not so much distinction of any other kind. It has evidently not appealed very strongly to the unimmersed as an attractive program if there are only thirty some members after seven years of trial. The probabilities are that a much larger number of the immersed have been kept out of the church by reason of this plan. Another of our Chicago churches that works the same plan has some fifteen members of the congregation out of a total of about two hundred members. Is it worth while to thus seek a few "members of the congregation" and prevent a much larger growth through lack of confidence on the part of our brethren who move into this great city? What Chicago needs is less experimentation and more growth of churches.

Roumania is going to try compulsory forestry; that is, people who denude the land of trees will be taxed for young trees to take their places.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JULY 24.

Theme for the Day.—The Fear of the Lord.

Scripture.—O fear the Lord, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good things.—Psa. 34:9, 10.

And O, be sure to fear the Lord alway!
An' mind your duty, morn and night!
Lest in temptation's path ye gang astray,
Implore his counsel and assisting might;
They never sought in vain that sought the
Lord aright.

—Robert Burns ("The Cotter's Saturday night.")

Prayer.—Our Father who art in heaven, hallowed by Thy name. On this holy day we lift our hearts to Thee in gratitude for all Thy tender mercies. Thou hast not left us without the daily proofs of Thy loving care. May we give to Thee the worship and the reverence which are Thy due. We would fear before Thee with holy joy, and rejoice with trembling in Thy sanctuary. May we devote this day to Thy service, and find our true happiness in the fulfilment of Thy will. We ask in Jesus' name. Amen.

MONDAY, JULY 25.

Theme for the Day.—The Joy of Living.

Scripture.—Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.—Psa. 19:5.

Rejoice in the Lord alway; and again I say, rejoice.—Phil. 4:4.

And vague desires, like fitful blasts of balm
To one that travels quickly, made the air
Of Life delicious, and all kinds of thought,
That verged upon them, sweeter than the dream

Dreamed by a happy man, when the dark
East,

Unseen, is brightening to his bridal morn.
—Tennyson ("The Gardener's Daughter.")

Prayer.—Our good Father, our true and constant Friend, at the remembrance of all Thy mercy to us we feel the depth of our ingratitude, for many times we are wholly unmindful of Thy blessing, and think of the good things of life as the proper rewards of our own effort. Make us to know how dependent we are upon Thee, O Lord, for even the least of the blessings that fall to us. Most of all, grant us the disposition and will to enjoy the blessings Thou dost send us daily. We know that it lies within us to find every day wonderful with happiness, or clouded with discontent. Bestow upon us the cheerful heart that accepts with happiness, and thankfulness the mercies of the day. Then shall we never be downcast and shadowed in spirit. And bring us at the last to the greater joys of a world without end. Amen.

TUESDAY, JULY 26.

Theme for the Day.—The Necessity of Hardship.

Scripture.—Thou therefore endure hardness as a good soldier of Jesus Christ.—II. Tim. 2:3.

My whole life I have lived in pleasant thought
As if life's business were a summer mood;
As if all needful things would come unsought
To genial faith, still rich in genial good;
But how can He expect that others should
Build for him, sow for him, and at his call

Love him, who for himself will take no heed
at all?

—William Wordsworth ("Resolution and Independence.")

Prayer.—Our Father in heaven, kind and loving art Thou to all who wait upon Thee. We have found Thee ever mindful of our needs, and indulgent toward our requests. Yet we know that our prayers are too often for the smooth and easy things of life, when we really need the discipline of hardship for the development of our character and courage. May we not forget the gracious example of our Lord, who was made perfect through suffering. And may we comfort ourselves in every way of trouble with the joy of Thy companionship, and the grace of patient conquest of evil in the strength that is from above. We ask this in the name of Christ. Amen.

WEDNESDAY, JULY 27.

Theme for the Day.—The Inspiration of Love.

Scripture.—And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her.—Gen. 29:20.

Ah, how skilful grows the hand
That obeyeth Love's command!
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far excelleth all the rest.

—Henry W. Longfellow ("The Building of the Ship.")

Prayer.—Righteous Father, Thou hast set the solitary in families, and provided for the sons of men those associations which love makes holy, and time brings to richer fullness. We thank Thee for the domestic love which has made our homes possible. Very wonderful seems the way in which Thou hast led us to these relations which have sanctified our lives. Through happiness and sorrow the love that enriches our days has grown. Continue Thy blessing upon it, we beseech Thee, and may it grow fuller and truer as the day lengthens to its close. We ask in Jesus' name. Amen.

THURSDAY, JULY 28.

Theme for the Day.—The Best Things are Free.

Scripture.—Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—Isa. 55:2.

The wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking,
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.
—James Russell Lowell ("The Vision of Sir Launfal.")

Prayer.—Into Thy hands we commit ourselves afresh, Thou Father of mercies. We thank Thee for the new day, and its opportunities for work, for worship and for happiness. Thou art teaching us in the passing of the days that the things Thou givest us are the best. We waste too much of our time in striving after things that can neither satisfy nor endure. Help us to make more

of Thy free gifts of health, happiness, friendship, service, and the companionship of God. No day can be lost that is filled with these good things, and they all may be had for the taking. Accept our praise, and care for our souls, we pray in the name of the Christ. Amen.

JULY, JULY 29.

Theme for the Day.—God's Witness to all Men.

Scripture.—In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.—Isa. 19:24, 25.

God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of
Truth

Into the selfish rule of one sole race;
Therefore each form of worship that hath
swayed

The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right.
—J. R. Lowell ("Rheucus.")

Prayer.—Our Father, we learn of Thee daily through Thy tender care for our needs. But still more we learn of the richness of Thy nature and the wonder of Thy love through the story of the past. Thou hast been good to all, and Thy tender mercies have been over all Thy works. We love only a few people, and find it difficult to think that God loves all men. Even those who knew Thee best in ancient days could not understand Thy love for all. It is only in the message of Jesus that we fully understand the amazing breadth of Thy plans for mankind. May we share something of Thy all-embracing interest in humanity. May we understand that Thou hast never left any people wholly without the truth. And so may we attempt to carry out that same world-wide purpose of Thine, through the gospel of Jesus Christ our Lord. Amen.

SATURDAY, JULY 30.

Theme for the Day.—Martyrs of the Faith.

Scripture.—And others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins, in goatskins, being destitute, afflicted, tormented, of whom the world was not worthy.—Heb. 11:36-38.

One in fire, and two in field,
Their belief with blood have seal'd.
Dying as their father died,
For the God their foes denied;
Three were in a dungeon cast,
Of whom this wreck is left the last.

—Lord Byron ("The Prisoner of Chillon.")

Prayer.—O Thou great Author of Life and Revealer of Truth, we come to understand how much life and truth are worth by the knowledge of what they have cost. Thou hast given us Thyself that we may be born of the heavenly race and brought up as sons of God. And Thou hast given us great examples of noble living and cruel dying that the truth might be kept free for our possession. Our Father, help us to be worthy, in some manner at least, of all that has been done in our behalf. May those true spirits that watch the progress of our lives from the high seats of heaven feel that we are making some true use of the service they wrought out for us. And may we too be counted worthy to suffer for the sake of Christ. In whose name we ever pray. Amen.

A
SERIAL
STORY

Donald Graeme

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By
M. A.
FULTON

CHAPTER XI.

Under the Stars.

It was the last evening of Elsie's stay at Brigend. How the two weeks had sped so quickly for her she was at a loss to know. Little did she guess of how long and dreary those same days and nights had been to the friends who had made the time so pleasant for her. What a blessing it is to human kind that eyes were not made to read the key board of the brain. How good is it that the thoughts which flash through that wonderful instrument make for us all inaudible music whether of joy or sorrow. Utterance is but the tuning of the instrument, the full glory of the true music lies all within. So also with the discordant brain—the uttered is always less than the unuttered discord.

Had Elsie Wallace been asked on that last day of her visit to Jeanie, to name a home to which she believed care was a stranger, she would have had no hesitation in saying, "Hopefield," as the Graeme's called their place. Was not Mrs. Graeme one of the sweetest of house mistresses? Always cheerful, hopeful, contented. Mr. Graeme was a fine specimen of the successful merchant—kind, courteous, affable. Jeanie was—Jeanie, she needed to be no more. And Donald, after the first few shy days, during which she fancied he wished to shun her, had he not grown frank and friendly, doing everything he could to make her visit a pleasant one?

Elsie was dreaming in the drawing-room, waiting for Donald, who had asked her to go for a long walk with him, on this her last evening at Brigend. It was Thursday evening, the organ and choir practice was over, followed by an early cup of tea, and the young people were now free to do as they pleased. Archie Monteith had now become one of the most regular in attendance at the choir practice. The motor car was a great excuse for rushing into Brigend at any time, but he liked best to come on the half holiday when everyone was free. More than once since Elsie came, Archie had used every argument he could bring to bear on Jeanie to go with him, even for a short run on the motor, but she had so far refused. This evening Elsie joined most heartily with him in pleading with Jeanie to go if only for a few miles. At last she had yielded, and Archie after promising faithfully to her father and mother, that he would drive most moderately had borne her off in triumph. He chose the Motherwell road, not because it was the most interesting merely, but because it led them past the manse.

Elsie had been waiting fully fifteen minutes when Donald came in, flushed and laughing. There is an elasticity in the spirit of youth that will be the envy of age, while time lasts! It would have been as impossible for Donald to keep glum because a dark shadow had fallen on him, as it would be for the sun to stop shining, because of his black spots.

"Have I kept you long waiting, Elsie?"

"Not at all. I've had a most delightful reverie. Waiting times are not all lost."

"I met a young fellow just now who would not agree with you—at least in his present mood."

"Tell me about him—you seem amused."

"He's a young fellow in the bank here. The fun of it is, he never used to look near our house, though he and I were always on

friendly terms. But since Jeanie came, he's been making no end of excuses for calling."

"I don't wonder at it," she laughed merrily, "if I were in his place I would do the same."

"Haden't we better be going? The days are growing short."

"And few," she said dolefully.

"Which way shall we go?"

"Along the bonny banks of Clyde. That was the first walk you took me, Donald. I think it the loveliest of all."

"I think so too, Elsie. The river is an old friend of mine."

"And a friend to a great many other people, too. But now tell me why your young friend does not like waiting times?"

"He's a great one for photography. During his summer holidays he took no end of snapshots. He had promised Jeanie to come and show them to her as soon as he had got them developed and finished up. He was coming down Motherwell road just as the motor started. He came straight over to me as I watched them off."

"I say Graeme," said he, "who is that snob who shows off his motor so often in these parts?"

"Oh," said I, "that's a cousin of ours."

"I hope he'll be content to remain a cousin."

"Why should he not?" said I, just to draw the joshing on.

"The motor car is the worst feature of the case," he replied with a serio-comic air.

"What do you mean?"

"If you weren't her brother you would know without asking. Do you not know that half the young fellows of Brigend are over head and ears in love with Miss Graeme? See how the choir practice is attended now? My word, how she plays the organ. It's no wonder that James Douglas and myself, ay, and more that I could name, would like to be smashing up that motor car into match wood."

"What has the poor motor car to do with it?"

"Ah, Graeme, it's easy to see that you have not yet begun to dream of ways and means. What right have I to dream of running a race with a chap in a motor car?"

"Everyone cannot be so lucky as to possess a motor car, you know, Gordon."

"Too well I know it," he said shaking his head solemnly, "but this much I console myself with. The thought comes to me every time I see that motor, 'The devil's aye guid to his ain.'"

Elsie laughed merrily, but declared in the same breath that young Gordon was only a goose. Also that even a motor car would not help him much so far as Jeanie was concerned.

"He's what you call a harum-scarum, Elsie. He doesn't care what he says, but at the same time he is so good-natured that one cannot be offended, no matter how he talks."

"One always meets people like that, no matter where we go. Right good for a laugh, too."

"Great fun sometimes. I wanted him to come in tonight with his photos. But he refused. He says he'll wait till the snow comes. No motor men can be dashing in then to spoil the enjoyment."

"We'll have a fine laugh at Jeanie about him, Donald. She takes a jest so well."

"Splendidly. Yes, it will be great fun."

They wandered on and on along the bank of the river, its sound in their ears, its eagerness in their hearts, for the river keeps always young. At a turn in the path they came face to face with Mr. Sinclair. He was walking slowly, his hands clasped behind his back, like an old man. His face lit up with that radiance peculiar to most good men, as his eyes rested on Elsie, whom he greeted warmly. There was a hankering look in his eyes, as he shook hands with Donald. Poor Donald: he felt it a look of accusation, and he shrank into himself like the veriest criminal.

"What lovely weather you are getting, Miss Elsie. You are certainly fortunate. But you have not kept your promise—you were to help me gather my apples, you know."

"Jeanie and I are big girls now, you must remember, Mr. Sinclair. So we were waiting for a proper invitation."

"What a pity I have been such a thoughtless creature. Well, better late than never. Can you both come tomorrow afternoon? I think Donald can come, too?"

"How provoking, Mr. Sinclair. I must return home tomorrow morning."

"Could you not stay one other day, Miss Wallace?" He was perfectly serious, she saw it in his eyes, and she was sorry for him.

"I would wait another day if possible, but the friend who is staying with mother in my absence must leave tomorrow afternoon, so I must go. Good-bye, Mr. Sinclair. I cannot tell you how much I have enjoyed my visit to Brigend. It seems like a glimpse of paradise here, after the noise and smoke and dirt laden air of Glasgow."

"We have much to be thankful for in Brigend, Miss Elsie. But we must remember that each one of us must look for our paradise within, not without ourselves. What is paradise to one may be torment to another."

"Good-bye," she said gravely. She felt subdued by his seriousness.

"Good-bye, Miss Elsie. I am sorry I have seen so little of you. But I have been unusually busy since you came. I hope you won't be a stranger in Brigend."

"I hope not myself."

"Donald, take Miss Elsie on around by the Brown Knoll. I have just been there. It is still well worth seeing. There are delightful bits of color yet lingering on the brae face."

Donald felt more distressed in Mr. Sinclair's presence than even in his father's. He had not spoken a word during the brief interview. Mr. Sinclair noticed the young man's embarrassment with a sore feeling in his own heart. He had hoped for so much from young Donald Graeme during the past few months especially. Now what was left to this unhappy youth? A dishonored name. How bitter the thought! Even his very prayers seemed flung back in his face, unanswered. Donald could almost read the good man's thoughts in the pathetic expression of his eyes as they exchanged parting salutations. Thus it was that the thoughtless mood of a few minutes before vanished as sunbeams under a thunder cloud and he moved on beside Elsie, for the life of him, not able to utter a word till she spoke first—

"Is Mr. Sinclair a man of moods, Donald? You remember how gay he was that day I first saw him, when Jeanie and I were going to Motherwell? Today he seems rather gloomy."

"Everyone has something to be gloomy about betimes, don't you think? Mr. Sinclair has a large parish, Elsie, and he knows his people's sorrows as well as their joys. If he looks sad, as I think he does too, it is because some one he thought highly of perhaps, has disappointed him. Wouldn't that make any one sad?"

"It must be simply awful. Then he has no one with whom to talk over things in the evenings. Think of going home to that dull manse now, without a bright face to welcome him. If he had a mother or sister it would be different."

"I don't know. He reads a great deal, and he loves gardening too. For the greater part of this autumn I have been with him once or twice a week. I think he is one of the most cheerful men I ever met."

"I am afraid I put a stop to your pleasant manse evenings when I came, Donald."

"Believe me, your presence had nothing to do with my altered relations towards Mr. Sinclair."

"Are they altered?" she inquired in surprise.

"I fear so. But here we are at the Brown Knoll. Does it not indeed look lovely in the light of the setting sun?"

"Beautiful! How well it is named. Browns of every shade imaginable—and yellows too, and purples and grays. Oh, Donald, is there any other land to be compared with Scotland?"

"I begin to think not. Is it always the same way, I wonder? Are the best things never sufficiently prized till one is about to lose them?"

"What are you going to lose, Donald?" She tried to speak lightly, but failed.

"Friends and home and country," he replied in a low voice, which trembled with emotion.

"Are you serious, Donald?"

"Quite. I shall be going to Canada very soon."

"Going to Canada? What need have you to go to Canada? Will you father and mother and Jeanie like it?"

"I am not so important, but they will all do nicely without me—except mother."

"Look at the Brown Knoll, Donald, its beauty has all faded with the sunset. That is what 'Hopefield' will be without you—to your mother most, but to all of"—she was going to say "us," but she paused and said "them."

"I have wanted to go to the far West for a long time. Now that I am to go, it does not seem so good as I used to think. I believe it is mother's disappointment that hurts most."

"But why need you go, Donald? Are you not more needed at home than anywhere else? I know that Canada offers great opportunities to young men of pluck and enterprise, who, having nothing but brains and sinews, find no suitable field of labor at home. It is a pity when young men of strong physique and high courage are chained in warehouses and offices at starvation wages, when they might be helping to build up the great empire that is to be, away out in British America. But Donald, I think it is dreadfully sad to see the very props of our national life drifting away to other lands. Scotland needs her best sons at home." He looked at her with glistening eyes.

"Do you call me one of Scotland's best sons, Elsie?"

"I do, Donald."

"If you knew the whole truth about me you would scorn me like the rest—all but mother."

"You may have done a foolish thing, Donald, but you never have been guilty of deliberate falsehood."

"How do you know?"

"I feel it." They had turned homewards and the first stars were beginning to peer at them through the clear frosty air. He was touched by her trustful words and almost without thinking of what he did, he told her all the truth. All his dealings with John McKetridge. His appeal to Jeanie for the money to pay his gambling debts. He hid nothing. He did not spare himself. He

had acted the fool and he knew it. He had sipped wine, too, in John McKetridge's back parlor. Ay, and sometimes, too, he had fancied it was very strong wine, which made him reckless. He saw it all now, though he had never told a lie, he had lived one during that period of wild excitement, which seemed to him now like a horrible nightmare. Others might forgive him for it all some day. He would never forgive himself. She had listened to every word in perfect silence. Twilight had deepened into night. The screen of light which the sun daily throws over our hemisphere was lifted, and the fringes of the universe, tasseled with stars, hung over them. He could not see her face but he knew that her eyes were earthly stars—guiding ones too, for him in his hour of need. When he had finished his confession he waited a moment expecting her to speak. But she still kept silent, till he inquired in low, earnest tones:

"Do you think me one of Scotland's best sons now, Elsie?"

"One of her best, Donald, and more—one of her strongest." The exultant ring in her voice startled him.

"Are you mocking me, Elsie?"

"No, Donald, no. My heart is glad for you. This is how I see it all. The man who got entangled in the gambling net, and who had strength to break away from its fatal fascination is not a weakling, but a strong man. The man who confesses his folly and is sorry for it, striving to live it down is a good man. There are some good men, I suppose, who never fall into vice. We honor them. There are other good men who fall and rise again. We call them heroes."

"Elsie, Elsie, you make me thoroughly ashamed of myself, yet overjoyed in my very soul. So it is possible that you can really think well of me after what I have told you."

"If you were not a brave man, you would not be able to tell me all as you have done. Your dead self is past Donald. Let your living self prove for all time to come what a true man you can be."

"It may be, Elsie, that before long I shall be far away from the friends and home and country that I never loved so well as I do now, but remember that, go where I may, your words to me tonight under these stars, will help to make me strong and true."

"I am glad, Donald. But why should you leave home?"

"For another reason that I am about to tell you of. I do not believe in half confidences, Elsie. I have told you truly of my folly. Now I am going to tell you of my misfortune. And before I tell you this sequel to my story, as I may call it, I wish simply to say that the crime of which I am suspected, I was never guilty of. The whole thing is a mystery to me. Yet it threatens to spoil my life. If this cloud be not lifted from me, Elsie, I shall be a homeless wanderer on the face of the earth till my dying day."

"Whatever it is, it will be lifted, some day, Donald." They had reached the bend in the road near Hopefield before he had finished telling her the story of the forged cheque. They paused beside the privet hedge awhile till he had told her all. This time he did not wait for her to speak, but at once inquired earnestly:

"Have you faith enough in me to believe that I am telling you the truth, when I say once again, I am not guilty of this fraud?"

"My faith in you is not shaken one iota, Donald. The truth will come out some day. You will be cleared."

"God bless you, Elsie. Till then we can wait."

(To be continued.)

The Minister's Task

BY J. M. ARTMAN

Dr. Newell Dwight Hillis, in a series of lectures at the University of Chicago last week, set a new standard for the pulpit of our country. While one lecture only dealt with the specific topic, "The New Position of the Pulpit in American Society," his other lectures, viz., "Oliver Cromwell and the Rise of the Five Liberties," "Ruskin's Message in Reform to the Nineteenth Century," and "America of Today and Tomorrow," furnished living examples of the ideal for the pulpit of today. The question of the place and power of the pulpit has been debated so much and so often maligned as well as undervalued that it was encouraging to hear this great lover of men and master of pulpit eloquence set forth its function in such clear terms. While we can not give the beautiful language of the speaker nor transmit the inspiration of his presence we want to give at least something of his message.

What is "The New Position of the Pulpit in American Society?" In the first place Dr. Hillis would have us remember, as Daniel Webster pointed out in the Gerard College case, that in the eighteen hundred years of Christendom every time civilization poured into life it was through the pulpit. It was through Moses and the prophets that the Hebrew world received the uplift of Jehovah; Dante and Savonarola were the teachers of Italy; through Luther and his colleagues Mediaeval Europe leaped into a new era of civilization; John Knox was the channel for the new life-blood of England; John Calvin's teaching and the new Switzerland are almost identical; the opening of Africa is linked with

the preacher of righteousness, David Livingstone; the uplift of India brings the name of Carey while Judson is known as the Father of Burma; and the name of John Morrison signifies the opening and development of China.

Why is it that these men stand first among the promoters of civilization? "It is because the moral teacher is the builder of states"; it is he who puts stability and power into civilization; it is the moral teacher who seeks to develop the soul. It is the "soul-life" that puts meaning into our institutions. Without the soul our institutions and even the state itself are meaningless and would soon decay. Our Christian Sunday, a day set apart for worship, for the finding of one's self, for the development of the soul is proof of the necessity of the serious note. We can't do without the soul. Should the time ever come when wealth, commercial life, and practical things take away Sunday, the soul's day, Daniel Webster says we, as a nation, would not last a century. The soul must be nourished and fed. Sunday is the soul's "great library day," "the soul's gallery day," the day when the imagination is given a chance to develop and bring up the serious side of our natures. The moral teacher has ever been the conservator of these deeper interests. The pulpit has always been the friend of the soul, defending it from the encroachment of interests good in themselves but which are meaningless and empty without the soul.

The work of the Christian ministry, is therefore, that of "strengthening the serious (Continued on page 14.)



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Unmerciful Debtor*

There is no member of the group of disciples who so much interests us as Peter. He was not the most important of the followers of Jesus, in spite of the earnest efforts of the Roman Catholic Church to make him such. He was neither so reflective as John, so bold as James or so intellectual as Paul. But the human elements in his character make him constantly interesting to us. He seems like an undeveloped, impulsive youth, wavering between boldness and timidity, and ceaselessly asking questions, after the manner of a child.

It is this last feature that claims mention in this study. In the classic biography of Dr. Johnson by Boswell nothing is more engaging than the frequent and seemingly trifling questions asked by the younger man for no other apparent purpose than to get the philosopher and sage to talk. It seemed to make no difference what the theme, or what should be said. Everything the Doctor might say was deemed worthy of record in the immortal biography, to whose preparation Boswell devoted his life.

The Questioner.

Were Peter's questions, which seem almost as numerous, and at times as trivial, intended to draw out the Master on the great themes of life, or were they merely the chance inquiries of a restless and impulsive spirit, anxious to be busy at something, and not particular what the occupation? A study of the questions Peter asked of Jesus throws no little light on the character of this volitive, devoted, talkative, unreckoning Galilean.

Probably not a few of the question brought to Jesus were the result of conversations among the disciples themselves. We catch echoes of their talk in the information which they sought from Jesus. How long was it to be before the kingdom, of which they were always dreaming, would be set up? Who were to be the leading officials in that new government arrangement? What were the rewards of their service to be? Were there few or many who should participate with them in the joys of the new kingdom? Such were some of the themes discussed in the circle of the twelve, and when there seemed no solution to the problem, it was taken to the Master. What disclosures could be found in the unwritten history of those conversations had we but the means of coming upon it!

On this occasion we seem to have an echo of some animated discussion suggested by Jesus' public instructions regarding forgiveness. To him the righting of past wrongs was no mere formal adjustment of old scores. It was a whole-hearted effort to restore completely the lost relationship of friendship and good will. Jesus would have men forgive as God forgives, by loving the sinful

back to goodness and friendship. So Joseph forgave his brothers; not by any cold and formal erasure of the past, but by such an overflowing of generous affection as left them breathless with awe, and changed them from gloomy, suspicious and perverse men, to happy, interested helpers in the common purpose of the clan.

The Nature of Forgiveness.

Too much of our forgiveness is a sort of "let-by-gones-be-by-gones," which only wipes out the score without restoring the lost relation. "I forgive you," says many a man, "but I shall not be caught a second time." Even the sacred name of Christian is not always free from the taint of grudging forgiveness. In *Ivanhoe* one of the characters says, "I forgive you, as a Christian," and Wampa, the jester, who stands by, mutters, "Which means that he does not forgive her at all."

And so the Disciples could not quite understand Jesus' ample measure of forgiveness. And Peter, anxious to put the matter to the test, came to the Master in his quick, eager way, and said to him, "Lord, how often ought one to forgive injurious conduct? Some of us think from what you have said that one must go as far as seven times. What do you say?" What then must have been his astonishment and dismay when Jesus replied, "Not seven times, but seventy times seven." The disciples had frequent occasion to cry out to Jesus, "Lord, increase our faith." Perhaps at no time more than this. The Master had practically told them that there must be no limit to the forgiving spirit. His use of numbers was only figurative. Seven, the sacred number, had seemed to Peter the outermost bound of the good will. But Jesus put the number so far away that it could be reached only at infinity. It is this wonderful overplussage of our Savior's ideal that makes Christianity the marvel and the inspiration of the world.

The Generous King.

In order to make more impressive this truth, Jesus told one of his stories drawn from the life of the age. A king had various dealings with his officers. When he settled with them one owed him ten thousand talents. This was almost an incalculable amount. The talent was a heavy weight, variable at different times, but used to compute vast sums, like the tribute of nations. It is not even said whether the amount was in silver or gold, though that would have made an immense difference. The debt was beyond measure, and the debtor was hopeless. Such a delinquency left no recourse, and the only method for a business life and exacting creditor was to levy on the few assets in sight, the man himself and his family. As slaves they had a value that would go a little way toward paying the debt. In utter despair the unfortunate man threw himself at the feet of his lord. He had nothing, but would gladly spend his life attempting to make good the loss.

The Master listened and granted his petition, not because the man could possibly pay the debt, but because his own generous heart warmed at the sight of another dire distress.

He did not even hold him to the life-service offered, but freely forgave him the entire sum. The entire group of courtiers, stewards and merchants, was amazed and delighted at the unbounded generosity of the ruler. It was the mark of a great man, and they were proud of him and even felt a kindly feeling for the man who had often rescued from his despair.

The Great Forgiveness.

Of course the meaning of the parable is plain. It is God who is the real creditor of man's life. The gifts of his bestowal have been incalculable and not a day passes that does not deepen the debt. Only to God can one owe so much. The greatest loan, or debt one could contract with a fellow man would be but inconsiderable in comparison. And from one who has received such favors, as the forgiveness of a huge and unpayable debt, only the most modest and grateful conduct should be expected. That forgiven steward should have worked softly all his days. In the presence of his fellow servants, he could only be grateful and kind, in view of his release and their sympathy. In the presence of his Lord, his rightful attitude was surely that of happy and adoring appreciation.

Yet see! Such is the perversity of spoiled human nature that all this vastly impressive transaction is soon forgotten, and on the head of an unhappy fellow servant, who owed him but a trifle, the weight of his wrath falls. In comparison with his own huge debt the hundred shilling of his own debtor were as nothing. Yet he went to him and brutally demanded the money. And even when the poor man assured him that he would soon be able to pay it all, he was still merciless and had him thrust in the debtor's prison, till the account should be squared.

This unthinkable conduct could have but one sequel. The Master was shocked at the callous hardness of the man after all the mercy shown him. The entire group of clients about the king detested the vile spirit shown in the steward's conduct. The former generous judgment was reversed. The fate from which the kindness of his master had delivered him, now fell upon his head. And now no one pitied him, for his fate was well deserved.

So did Jesus enforce the lesson of forgiveness. There is no man who is not God's debtor to a limitless degree. How then dare he harbor a grudge against any other man? Let him beware, for "with what measure ye mete it shall be measured to you again."

Christian Endeavor Lesson

BY W. D. ENDRES

Topic July 31: My Most Interesting Missionary Item. Psa. 44:1-4; Acts 28:27-29.

So many things are happening now in the realm of missionary activity that we scarcely know which to call the most interesting. There is the constant stream of good news coming from all the missionaries of victories, yea and of conquests in heathen lands. The open doors of every land are a constant spur and inspiration to us. The army of young men and women the brightest and best of all America who are more than willing to go if only they can be sent is a constant revelation of the transforming power of Christian love. Then only two months ago Christian men gathered into the auditorium in Chicago five thousand strong, in order that they

(Continued on page 15.)

*International Sunday School Lesson for July 31, 1910: "A Lesson on Forgiveness."—Matt. 18:21-35. Golden Text: "If you forgive men their trespasses, your heavenly Father will also forgive you."—Matt. 6:14. Memory Verses: 21, 22.

Church Life

—Mr. and Mrs. C. C. Morrison are expected to return to Chicago from their trip abroad early in August.

—Dr. and Mrs. Herbert Willett and family are spending their vacation at Pentwater, Mich., whither Dr. Willett goes for brief periods of retreat between many engagements.

—The article by E. S. Ames on "membership in the congregation" has called forth a number of replies, one of which we give our readers this week. The subject is worthy of careful consideration by the entire body of the Disciples.

—The letter from Edinburgh, which came just too late for publication last week, appears this week. It voices the great conference's attitude toward Christian unity. It is a refreshing breath to those who have long had the prayer for union on their lips.

—The first week in August we shall publish a special Religious Education Number of the Christian Century. No people should be more vitally concerned by the questions being raised in the attempt to bring the educational work of the church to a scientific basis than are the Disciples of Christ, who have all these years plead for a renewed study of the Bible.

The Northern California convention is in session at Santa Cruz.

The Nebraska state convention meets at Bethany, July 24-31.

Southern California convention meets at Long Beach, July 27 to August 7.

Charles E. McVey will sing in a meeting at Clay Center, Neb., in November.

The church at Vicaville, Calif., has engaged H. O. Breeden for a meeting to be held next fall. Frank E. Boren is pastor.

L. J. Mercer changes his address from Springfield, Ohio, to 48 Prospect street, Alliance, Ohio.

The University Church, Los Angeles, Calif., is making a strenuous effort to make a decided reduction in their large indebtedness.

S. Elwood Fisher is encouraged by frequent additions in the regular services of the church at Dixon, Ill., where he began work May 1.

The evening of July 8, F. W. Durham was installed as pastor of the Andrews Christian church, _____, Ind. His former work was at Markle.

North Park Church, Indianapolis, is holding joint Sunday vening services with the Grace Presbyterian Church, and the Capital Avenue M. E. Church during the summer.

Wallace Tharp, First Church, Pittsburg, has just returned from a trip to the Holy Land. Sunday, July 3, he presented each member of his congregation with a Galilean souvenir.

How can the editor know who wrote the following card? "We begin at Elk City, Okla., July 19. Have open date for August and September. Write us at home. Okmulgee, Okla. _____."

The Brotherhood of the Howett Street Church, Peoria, Ill., recently secured Prof. Packard of Bradley Polytechnic Institute to lecture on Sexual Hygiene. Effort was made to secure the attendance of a large number of boys.

The parish paper of the church at Urichsville, Ohio, brings the news that Charles E.

Geis, minister of the Squirrel Hill Church, Pittsburg, was united in marriage to Miss Belle Roper, of Willoughby, Ohio, July 1. The Christian Century extends congratulations.

J. W. Underwood has resigned at Ashtabula, Ohio, accepting a call to the Belmar Church, Pittsburg, Pa.

W. C. Cerie resigns as pastor of Hill Christian Church, Pittsburg, to become assistant pastor of the First Church of the same city.

Speaking of the new building being erected by the First Church, Oakland, Calif., the Tribune of that city calls it one of the most pleasing church buildings ever erected in northern California. Thomas A. Boyer is pastor of the church.

The Christian Endeavor Society of the Englewood Church, Chicago, arranged an informal reception in honor of Pastor Kindred and his wife for the eleventh of July. A. P. Finley supplied the pulpit of this church the morning of July 3.

The Evanston church building has advanced to where the congregation is now able to meet in the basement, which they will use until the day of the dedication of the new church, which has been set for the third Sunday in September.

The church at Muncie, Ind., W. H. Allen, pastor, is determined to remove some of the usual excuses for not attending church in the summer by ordering electric fans placed in the church, and the pastor has invited the men to remove their coats and the women their hats.

The church at Pomona, Calif., observed children's day June 19 with great success. There were 1200 present and the offering of the day was \$350, bringing the total offering of the church to foreign missions to \$1,000.

The Jefferson St. Church, Buffalo, N. Y., B. S. Ferrall, pastor, holds a regular quarterly business meeting of the entire church when reports of the progress of the work in all its departments are presented and current business transacted.

A. B. Jones, the veteran preacher and friend and stay of the pastors at Liberty, Mo., is spending the summer in the mountains of Colorado and he speaks in highest praise of the climate and scenery, but the visit has been somewhat clouded by a temporary illness of Mrs. Jones.

The First and Central churches, Joplin, Mo., are seeking to bring about a union of the two congregations. The official boards have in a joint meeting indorsed the proposition. F. F. Walters, pastor First church, and J. M. Miller, pastor of Central, exchanged pulpits July 10.

George E. Prewitt of Commerce, Texas, has been called to the pastorate of the church at Shawnee, Oklahoma, succeeding W. A. Curtis who died within a few weeks after entering upon the work, laid down by F. L. VanVoorhis, now Wisconsin's state secretary.

A Gary, Ind., paper publishes a letter from Nelson H. Trimble, pastor of the Christian Church, addressed to the mayor of the city asking him in the name of the self-respecting people of the community to prohibit the exhibition of the pictures of the recent prize fight.

The plans of W. A. Harp for the next year are not fully settled. Brother Harp, it will be remembered, supplied for the Lenox Avenue Church, New York, while they were without a regular preacher. Mrs. Harp has recently returned from Ohio.

The annual picnic of the Higginsville Christian church was held July 14. It was an all

day picnic in the country, to which all were invited. The people went to the grounds in large wagons, ate dinner together, engaged in the various athletic and eating contests, returning late in the evening. H. W. Hunter is the pastor.

A. Lyle De Jarnette, for the past three years pastor of the church at Santa Cruz, Calif., has just resigned, and will close his work in that field the first of October. His plans for the future are not announced. It may be remembered that Mr. De Jarnette recently contributed a delightful article to the Christian Century on the new theology.

The new pipe organ of the church at Colorado Springs was installed July 10. There were unusually good audiences both morning and evening. At the morning service there was raised \$2,250, thus making good the conditions of a gift of \$1,250 from Andrew Carnegie. The church has a fine choir of thirty voices under the direction of Dr. Chas. G. Woolsey. George B. Stewart is pastor.

John L. Tyner, who has been preaching during the past year for the Columbia Place Church of Indianapolis, Ind., was ordained as a minister of the Word July 11. Austin Hunter of Chicago, preached the ordination sermon. A reception was tendered Mr. Hunter by members of the North Park Church, where he ministered for seven years.

Mr. and Mrs. William Bayard Craig, of the Lenox Avenue Church, New York, left recently for Rochester by way of Montreal and the St. Lawrence. From Rochester they came to Decatur, Ill., to visit their daughter, Mrs. O. W. Lawrence; from there they go to their summer home at Grand Lake, Colo. Brother Craig stopped off at St. Louis and preached a helpful sermon at Union Avenue.

The final service of the congregation in the Third Church, Indianapolis, was held July 10. The property was surrendered to the purchasers, the St. Paul's German Evangelical Church, the following day. For fifty years this congregation had worshipped at the corner of Ashland avenue and Thirteenth street. Harry G. Hill is pastor and is leading his congregation in the building of a beautiful house of worship. Meanwhile they will worship in the Armory.

The Bethany Assembly opens this year July 24, and closes August 15. The churches of Morgan County hold a basket meeting on the opening day, and it is expected to be one of the great days of the Assembly. C. W. Cauble, acting president of the Assembly, is pastor of the Christian church at Martinsville, county seat of Morgan County, and is actively engaged for the day. It is expected that the churches of the county will be present en masse. No admission fee is charged for this day.

The first week is miscellaneous in the character of the meetings, including Old Soldier's Day, Prohibition Day, and Children's Day, or Morgan County Sunday-school Union Day. Second Lord's Day is Memorial Day. Dr. W. T. Moore will be the principal speaker. The second week is Bible-school week, in charge of Garry L. Cook, state Bible-school superintendent of Indiana. Third week will be C. W. B. M. week in School of Missions and state convention.

Earle M. Todd is preaching a series of sermons during July on "The Messages of George Frederick Watts, Artist and Teacher." July 10, Mr. Todd's subject was, "The New Era in Religion," and the sermon was illustrated by Watts' picture, "Faith." Other sermons are: "The Strength of the Pure Heart," illustrated by Watts' picture, "Sir Galahad." "The Things That Are Worth While," illustrated by Watts' picture, "Sic Transit." "The Benevolence of Death," illustrated by Watts' picture, "Death Crowning Innocence." We

are informed that this church has planned for an evangelistic meeting to be held late in the autumn.

J. C. Lappin, after four years' service at Armington, Ill., has resigned and will go to Oklahoma.

the Christian churches of Colorado has changed his address from 153 South Grant St., to 223 Y. M. C. A. Bldg., Denver.

The First Church, Covington, Ky., has not yet secured a successor to Milo Atkinson. E. W. Thornton supplied the pulpit July 10.

Ralph V. Callaway, a graduate of Drake University, with several years of successful experience as pastor has resigned at Atlanta, Ill., and will close his work August 1.

Arthur E. Cobb has resigned as pastor at Marshall, Michigan, where he has been nearly two years, bringing the congregation from a scattered band of discouraged people to an enlarged membership with hope and courage.

According to statistics of attendance at the University of Chicago for the year ending in June, 1910, which have just become available, an increase is shown over that for the preceding year, the actual figure being 6,007 students for the year 1909-10, as against 5,659 for the year 1908-9.

Edward A. Henry, student in the University of Chicago, librarian of the Divinity School, supplies the church at Batavia, where his work meets with the greatest encouragement. There have been two baptisms recently, one of them one of the best young men in the city.

Alva W. Taylor, until recently pastor of the Irving Park Church, Chicago, professor elect to the chair of Sociology and Missions in the Bible College, Columbia, Mo., editor of "Social Survey" in the Christian Century, has returned from the Edinburgh Conference and will spend the latter part of the summer studying in the University of Chicago.

The Merchant's Association of Topeka, Kansas held a recent meeting in which they subscribed \$1,000 for starting a fund for the coming national convention of the Disciples. This is the largest amount the association has ever given to a single convention to be held in their city.

"Our Responsibility to Government" was the subject of the sermon by H. H. Harmon, pastor of the First Church, Lincoln, Neb., July 3. Such a theme suggests something besides fourth of July oratory as usually manifest. Helpful reading on such a subject is afforded by "Hindrances to Good Citizenship," by Hon. James Bryce, which will soon be reviewed in the columns of this paper.

The Chautauqua is doing a great deal of advertising for Eureka College and the college people are doing all they can to encourage it. The sessions are held in the large tabernacle erected several years ago for the accommodation of the college and the Illinois Christian Missionary Society. This gives the people attending Chautauqua an opportunity to study the location and accommodations of Eureka College.

In the Mitchell Tower at the University of Chicago is hung a peal of ten bells in memory of Alice Freeman Palmer. On July 4 these bells were rung by a band of change-ringers who that afternoon formed what is said to be the best guild of change-ringers in the United States or Canada. In change-ringing the bells hang freely in a frame and are rung in a succession determined mathematically. A ringer is assigned to swing each bell. The first bells in this country arranged in this way were set up in Boston in 1745. Paul Revere was one of the early ringers of Boston. The art is uncommon in this country, the band at the Gorton School being the only

one aside from the Chicago guild. As at Gorton it is hoped that students at the University of Chicago will learn the difficult art of campanology and increase the number and skill of the local student band.

The practice which has been pursued for some years at the University of Chicago of inviting prominent men of the various denominations to act as "University preacher" for one or more Sundays has become a highly popular one, from the point of view of the students. As a rule the preacher of the occasion holds an "office hour" daily during the week following his appointment, so as to per-

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Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

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mit of consultations with anyone interested. The list of such preachers for the current summer quarter includes the following well-known men: Rev. F. W. Gunsaulus, pastor of Central Church, Chicago, and president of Armour Institute of Technology; Rev. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn; Professor Henry Clay Vedder, of Crozer Theological Seminary; Professor William Adams Brown, of Union Theological Seminary; Rev. Ulysses G. B. Pierce, pastor of All Souls Church, Washington, D. C., and chaplain of the U. S. Senate.

On June 19, J. W. Carpenter, pastor of the Central Church at Uniontown, Pa., gave his fifth annual report. The moneys raised in all departments of the church amounted to \$709.02. Of this \$4,918.61 was given in

church offerings. The church has generously supported all our missionary interests and is a living link of the Foreign Society. During the five years' pastorate the membership has almost doubled. There are now 1,000 enrolled. The Sunday-school has increased from an attendance of 100 to an attendance of 500. Seventy-five per cent of the teachers are graduates of the State Sunday-school Association, or of a school of methods. For church and missionary purposes \$63,000 has been raised. The church maintains six scholarships at Bethany for the benefit of its members who wish a college education.

A good meeting has just been held at Knoxville, Iowa, by Evangelist J. M. Lowe and Singer H. D. Funk. The meeting was begun April 17 and continued eight weeks. A new congregation was organized with 165 members. There had been a small church, but with the new additions the old officers resigned and the old organization was disbanded to make for the reorganization. The evangelist says: "It was a clear triumph of the gospel of love. For years there had been two small congregations. Many attempts had been made to unite them. We said nothing about union. We asked individuals to decide for themselves to serve Christ, ignoring the whole situation, past and present. The spirit of strife and contention gave way to the spirit of love. Such a meeting is a faith builder. Though the hardest work of my life it was in many ways the happiest. The spirit of the gospel, which is persistent, hopeful, unselfish, and kind, did the work." Such a meeting is truly worth recording, and is a fine manifestation of the work of the gospel. Mr. Lowe will supply for the church during the summer. Following the Topeka convention he will hold a meeting with the church at Clarinda, Iowa.

"The Minister's Task"

(Continued from page 12.)

note, and the function of the minister is to "create an atmosphere in which the souls of all men, commercial, economic, industrial, etc., can grow and develop." It is not the business of the minister, says Dr. Hillis, to be the champion of temperance, the apostle of clean politics, nor the exponent of a new social order, but his business is the creating of an atmosphere in which all these interests will naturally find hearty support and encouragement. The minister has the task of making the Sabbath the soul's "library day," "its cathedral day," and "gallery day." "It is a mistake to devote the Sabbath to practical things. The Christian minister should use the Sabbath for bringing God to men." For "there is only one thing great in the world, the soul," and there is "only one thing great to man, God in his soul." The function of the pulpit is to keep primary things in the throne. The secondary things, art, science, industry, politics, etc., have six days, the seventh is for worship; worship alone seeks to create atmosphere.

The world, therefore has a right to "optimism and never pessimism in the pulpit." God is larger than evil and is triumphing over sin. There is no room for pessimism in the pulpit. Crime is diminishing; temperance is becoming world-wide; social and political ethics are calling for deeper standards of honor than at any time in the history of our world. God is in his world and the preacher has no right to pessimism. The preacher stands for the positive and not the negative, for the constructive and not the destructive. His business is to strengthen the serious note and the pulpit is to create an atmosphere in which the souls of men and nations may live to their highest God given powers. Should the pulpit follow the advice of Dr. Hillis there is wonderful encouragement and no of doubt for the future.

Christian Endeavor Lesson

(Continued from page 11.)

might get a vision of evangelizing the world and gather enthusiasm sufficient for the task. I thought without doubt that this was the most significant thing of the twentieth century. Now comes the World Missionary Conference held in Edinburgh, Scotland. It will probably be somewhat difficult to compare them. They represent two different though equally important phases of the missionary enterprise. But without doubt these two movements—the Laymen's Missionary Movement and the World Missionary Conference—are the most significant happenings in Christian missionary activity. In military language, the one was gathering the munitions of war and the other a council of war—planning the attack.

Think of it a moment. A World Missionary Conference. The missionary leaders of the Protestants of the world—Germans, French, Scandinavians, Chinese, Japanese, Hindoos, Africans, Englishmen, Americans—regardless of demonstration, the leaders of the forces, at home, and the missionaries from all the heathen lands, have gathered to confer about the problems, the ways and means to carry the gospel to all the world. Today social discontent abounds the world over. Old orders and systems are rapidly giving away to new systems and ideals. In this changing order the Christian church has at once her opportunity and her peril. The opportunity of stopping in and, if not absolutely determining the new order, at least giving it spirit and temperment. The changes of China are astonishingly rapid. She is adopting western methods of education; she is studying with a passion the principle of representative government; she is discarding many of her old social customs. In these moments of dissatisfaction with the old is the favorable opportunity for introducing the new, the Christian.

The peril is in our delay. Some form will be adopted, it must be. If the work of missions is allowed to lag in this crisis, this time when the people are so susceptible to impressions, the loss can scarcely be comprehended. The missionary leaders and workers fully appreciate the situation, hence this world conference, for a world conquest. Who now would be so daring as to try to set the limits of influence of such a gathering? In view of all this, this is the most interesting item (dare we use such a little word for such an epoch making gathering) I know.

Dedication of the Sarah Davis Deterding Missionary Training School.

We feel every state and every province where the Church of Christ has work is interested in the dedication of the Sarah Davis Deterding Missionary Training School. August 18 the entire National Board, every Auxiliary and Mission Circle member, the children in the Young People's Department, the entire church and the general public in Indianapolis, Ind., and elsewhere are invited. The missionaries of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions who are on furlough expect to attend. Your presence or a word of faith and courage will tell mightily for the success of this day. In prayer we desire to give this building to God.—Mrs. Anna R. Atwater, Mrs. M. E. Harlan.

"Front Rank" Statements

Forty-one "Front Rank" certificates have been issued from the National Office to date as follows: Indiana, 10; Oregon, 7; Iowa, 5; Kentucky, 4; Colorado, 3; Nebraska, 3; California, 3; Illinois, 2; Ohio, 2; District of Columbia, 1; West Virginia, 1. Total, 41. The new "Front Rank" schools this week are: Indianapolis (West Park), Ind.; St.

Johns, Ore.; Stanton, Ore.; Altoona, Iowa; Giarard, Ill.; York, Neb.; North Platte, Neb.; Little (Siloam), Ky.; Chaplin, Ky.; Mayslick, Ky.; Marcellus (Pleasant Grove), Ky.; Stockton (First), Calif.; Santa Cruz (First), Calif.; Williams, Calif.; Utica, Ohio; Harrison, Ohio; Morgantown, W. Va.; California, Kentucky, Ohio and West Virginia have wheeled into the "Front Rank" line this week. No school will be counted as "Front Rank" until it has filled out the application blank and thus certified to having reached this exalted position. Applications should be sent in without delay.—ROBT. M. HOPKINS, Bible School Secretary, A. C. M. S.

New York Convention

Like our National conventions, the Empire State gathering is a composite of several conventions, the Ministerial, the Christian Women's Board of Missions, the Men's Leagues and the New York Christian Missionary Society, with the latter overtopping all others because of its importance in this state. This year's gathering was held in the beautiful city of Rochester in the First Church in Howell Street. Every convenience which our Rochester brethren could provide helped to make the stay in the warmest period of the year one of pleasure.

The programs of the different interests offered so many good things that it is hardly fair to the speakers to attempt to single out the ones which most impressed the writer. Three addresses so pleased the convention that motions were carried instructing the officers to have them printed, namely the address of Rev. Harry Minick, of Worcester, Mass., on "Christian Benevolence"; Dr. Z. A. Space, of Keuka Park, on "Christian Education," and Mr. Austin O. Long, of Niagara Falls, on "Those Boys."

The address of Dr. J. W. A. Stewart, dean of the Rochester Theological Seminary in the Ministerial Association's session on "The Dynamic of the Gospel" was both pleasing and helpful as was R. H. Miller's on "The Essence of Protestantism." A series of devotional addresses by William Bayard Craig, of New York City, were much appreciated. This was his first appearance at one of our conventions and the wish was expressed that he may long continue in his office as minister for the Lenox Ave. brethren.

Miss Florence Miller made a fine impression on the convention in her address on "The Kentucky Mountains" for the C. W. B. M., as did also Mr. R. A. Doan, of Nelsonville, Ohio, for the Men's Leagues. The address of Mr. Alfred Day, Secretary of the New York State Sunday-school Association on "The Church's Decisive Battle for Righteousness" was greatly appreciated.

The presence and addresses of G. W. Muckley, Stephen J. Corey, and Oliver W. Stewart, representing their various boards were among the usual good things afforded by the convention. Reports from the missions showed a general increase in membership, the average being 15 per cent. The greatest gains

were reported by the South Geddes Street Church, Syracuse, which in addition to building a new house of worship had a gain of fifty-one members. Marked improvement in Elmira was reported and a movement is on foot to regain control of their property. Both Kehr Street and Kensington, Buffalo, have broken ground for new buildings. The newly elected officers of the State Society are, Dr. Eli H. Long, Buffalo, President; Dr. Duncan Sinclair, North Tonawanda, First Vice-President; Robt. Stewart, Rochester, Recording Secretary; C. R. Stauffer, Syracuse, Corresponding Secretary; D. Krebiel, Williams-ville, Treasurer; W. C. Prewitt, Niagara Falls, Supt. Bible Schools, and C. C. Crawford, Rochester, Supt. Christian Endeavor.

The treasurer's report was the best in years, showing a balance on hand of over \$500. The offerings from Bible Schools were the largest in the history of the society.

Especial emphasis was placed upon the fact that this is the fiftieth anniversary year of the Society and plans were made for the proper celebration of the event at the next convention. The State Board is to map out a suitable campaign with aims and ideals for the individual churches as well as the state society. There was a marked sentiment in favor of taking the next convention to Keuka college, but because of the year of Jubilee and the probability of a large convention the gracious invitation of the Richmond Ave. Church, Buffalo, was accepted. With the completion of the new Bible School plant this will be a delightful place to hold the gathering.

Jos. A. SERENA,
Syracuse.

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INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.....
2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.....
3. To know and to do our duty to others.....
4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS
BEGINNERS			
First Year .	4	To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV
Second Year	5		Ready (October, 1910)
PRIMARY			
First Year .	6	To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death, and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV Teachers' Text Book—Part I, II, III, IV Large Pictures—(5x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV
Second Year	7 and 8		Ready (October, 1910)
JUNIOR			
First Year .	9 and 10	1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN. Teachers' Text Book—Part I, II, III . . . Pupils' Book for Work and Study—Part I, II, III (With picture supplement) Teachers' Text Book—Part I, II, III, IV Pupils' Book for Work and Study—Part I, II, III, IV (With picture supplement)
Second Year	11 and 12		Ready (October, 1910)
INTERMEDIATE			
First Year .	13 to 15	To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral; but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV . . . (With maps)
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The series of lessons for each year begins in October, and the work that is essential to the completion of the aim and the integrity of the course as a whole, is found in the nine months corresponding to the public school year—October to June. The lessons for the remaining three months of each year are valuable in themselves, and either supplement the work of the preceding months, or prepare for that of the following year.

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INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

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Second Year	5		Ready Ready (October, 1910)
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Second Year	7 and 8		Ready Ready (October, 1910)
JUNIOR			
First Year	9 and 10	1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.	Lessons prepared by JOSEPHINE L. BALDWIN. Teachers' Text Book—Part I, II, III Pupils' Book for Work and Study—Part I, II, III (With picture supplement) Teachers' Text Book—Part I, II, III, IV Pupils' Book for Work and Study—Part I, II, III, IV (With picture supplement)
Second Year	11 and 12	4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Ready Ready (October, 1910)
INTERMEDIATE			
First Year	13 to 15	To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral; but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV (With maps)
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